دُرُوسُ اللُّغَةِ العَرَبِيَّةِ

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 17

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Revision History

Date	Rev.	Author	Revision Comments
2019-09-01	0	Javid Sheikh	First release
2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
2024-03-30	2	Javid Sheikh	Minor revisions to text and vocabulary. Changed cover page.

Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form II - بَاب فَعَّلَ | Form IV - بَاب أَفْعَلَ

= دَخَلَ فِي الصَّبَاحِ

أَصْبَحَ is also used in the sense of just 'He became' without reference to the timing.

(١٧) اَلدَّرْسُ السَّابِعَ عَشَرَ

The Seventeenth Lesson

How was your morning / how you entered this morning

اَلْمُدَرِّسُ : كَيْفَ أَصْبَحْتُمْ يَاإِخْـــوَانُ؟

- The Teacher: How are you this morning, O'brothers?

اَلطَّلَبَةُ : أَصْبَحْنَا بِخَيْرٍ، وَالْحَمْدُ لِلّٰهِ. وَكَيْفَ أَصْبَحْتَ أَنْتَ يَاأُسْتَاذُ؟

اَلْمُدَرِّسُ : [أَنَا] بِخَيْرٍ، أَحْمَدُهُ وَأَشْكُرُهُ. . . أَطْفِئِ الْأَنْوَارَ يَاإِدْرِيسُ فَلَا حَاجَةَ إِلَيْهَا الْآنَ. . . أَعْطِنِي وَرَقَةَ الْغِيَابِ يَايَعْقُوبُ.

خَبَرُ لَا النَّافِيَةِ لِلْجِنْسِ (Absolute negation)

م به

- The students: We are fine this morning and all Praise is for Allah. And how are you this morning, O'teacher?

- II: I am fine. I praise Him and I thank Him (Allah).... Turn off the lights O'Idrees. There is absolutely no need for them right now... Give me the page/list of absences, O'Yaqub.

(أَسْهَلَ ـِ To have a bowel movement)

يَعْقُوبُ : هَاهِيَ ذِي. لَمْ يَحْضُرْ عُثْمَانُ الْيَوْمَ فَإِنَّهُ مُصَابٌ بِإِسْهَالٍ شَدِيدٍ.

اَلْمُدَرِّسُ : شَفَاهُ اللّٰهُ. (بَعْدَ تَسْجِيلِ أَسْمَاءِ الْغَائِبِينَ) أَعْطِهَا الْمُرَاقِبَ فَإِنَّهُ يُرِيدُهَا الْآنَ لِأَمْرٍ مَا. إِنْ يَكُنْ مَكْتَبُهُ مُغْلَقاً فَسَتَجِدُهُ فِي مَكْتَبِ الْمُشْرِفِ عَلَى النَّشَاطِ الثَّقَافِيِّ.

II

م به

- Yaqub: Here it is. Usman did not come today because he is afflicted with a serious diarrhea.

- II: May Allah cure him! (After recording the names of the absentees). Give it to the supervisor because he needs it now for some reason. If his office is closed, you will find him in the office of the controller of the cultural activities.

(يَخْرُجُ يَعْقُوبُ، وَبَعْدَ هُنَيْهَةٍ يَفْتَحُ الْبَابَ شَابٌّ، وَيَقِفُ لَدَيْهِ)

لَدَى = عِنْدَ (ظَرْفُ الْمَكَانِ)

اَلشَّـابُّ : (بَعْدَ التَّحِيَّةِ) أَتَسْمَحُ لِي بِالدُّخُولِ يَافَضِيلَةَ الشَّيْخِ؟

(Yaqub leaves, and after a little while a young man opens the door and stands by it or at it)

- The Young Man: (After the greetings) Will you allow me to enter, O'honourable Sheikh?

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ٱلْمُدَرِّسُ : (بَعْدَ رَدِّ التَّحِيَّةِ) أَهْلاً وَسَهْلاً وَمَرْحَبًا . اُدْخُلْ وَأَغْلِقِ الْبَابَ . يَبْدُو أَنَّكَ طَالِبٌ جَدِيدٌ . مَا اسْمُكَ؟ وَمِنْ أَيْنَ أَنْتَ؟

- II: (After (returning) responding to the greetings). Welcome! Enter and close the door. It seems that you are a new student. What is your name? And where are you from?

ٱلشَّابُّ : اِسْمِي مُحَمَّدُ بْنُ وِلْيَمَ ، وَأَنَا مِنْ كَنَدَا .

- IYM: My name is Mohammad son of William and I am from Canada.

ٱلْمُدَرِّسُ : أَحَدِيثُ عَهْدٍ بِالْإِسْلَامِ أَنْتَ؟

- II: Are you a new Muslim (lit: Are you new of time (new covenant) in Islam)?

مُحَمَّدٌ : نَعَمْ .

- Mohammad: Yes.

ٱلْمُدَرِّسُ : اَلْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِلْإِسْلَامِ . . . مَتَى أَسْلَمْتَ يَاأَخِي الْكَرِيمَ؟

أَخَا+ي FIV

- II: All Praise is to Allah who guided us to Islam ... When did you accept Islam, O'my noble brother?

مُحَمَّدٌ : أَسْلَمْتُ عَامَ ١٩٨١ .

- M: I accepted Islam in the year 1981.

ٱلْمُدَرِّسُ : أَ أَسْلَمَ أَبَوَاكَ؟

[نَ]

- II: Did your parents (2) accept Islam?

مُحَمَّدٌ : لَمَّا يُسْلِمْ أَبِي . هَدَاهُ اللهُ . أَمَّا أُمِّي فَأَسْلَمَتْ وَالْحَمْدُ لِلّٰهِ .

- M: My father has not yet accepted Islam. May Allah guide him. As for my mother, she accepted (Islam) and all praise is for Allah.

ٱلْمُدَرِّسُ : مَاذَا يَعْمَلُ أَبُوكَ؟

- II: What does your father do?

مُحَمَّدٌ : هُوَ مُدِيرُ مُتْحَفٍ . . . هَاءَ خِطَابَ الْمُدِيرِ .

خُذْ =

- M: He is principal of a museum. Take the letter of the principal.

ٱلْمُدَرِّسُ : (يَقْرَأُ الْخِطَابَ) إِنَّ الْمُدِيرَ يُثْنِي عَلَيْكَ كَثِيراً .

- II: (He reads the letter) Indeed the principal has praised you a lot.

مُحَمَّدٌ : جَزَاهُ اللهُ خَيْراً .

لَعْنْ

- M: May Allah bless him with good.

ٱلْمُدَرِّسُ : مِنْ أَيْنَ لَكَ هَذَا الْمُصْحَفُ الْجَمِيلُ الَّذِي بِيَدِكَ؟

#1 #2

- II: From where did you get this beautiful copy of the Qur'an that is in your hand.

مُحَمَّدٌ : أَعْطَانِيهِ الْمُدِيرُ .

#1 #2

أَصْحَفُ — To join pages

- M: The principal gave it to me.

ٱلْمُدَرِّسُ : وَاللهِ لَقَدْ سُرِرْتُ كَثِيراً بِلِقَائِكَ ، وَإِنِّي مُعْجَبٌ بِكَ . . . كَيْفَ وَجَدْتَ الْجَامِعَةَ الْإِسْلَامِيَّةَ؟

To be proud

- II: By Allah, I was very pleased with your meeting. And indeed I am proud of you.... How did you find the Islamic University (concerning the views)?

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لَغْتٌ

#2 #1

مُحَمَّـــدٌ : أَعْجَبَتْنِي كَثِيراً . إِنَّهَا جَامِعَةٌ فَرِيدَةٌ يَدْرُسُ فِيهَا أَبْنَاءُ الْمُسْلِمِينَ مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا .

- M: I liked it a lot (It pleased me a lot). It is a unique university where Muslim children (lit: sons of Muslims) from the east of the land and west of it, study in it.

(يَكْتُبُ الْمُدَرِّسُ آيَتَيْنِ عَلَى السَّبُّورَةِ)

(The teacher writes two ayahs on the writing board).

الْمُدَرِّسُ : اِقْرَأِ الْآيَتَيْنِ يَاهَـــارُونُ .

- JJ: Read the two ayahs, O'Haroon.

هَارُونُ : (بَعْدَ الْاِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ ٱللَّهِ بِأَفْوَاهِهِمْ ، وَيَأْبَى ٱللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ ، وَلَوْ كَرِهَ ٱلْكَافِرُونَ . هُوَ ٱلَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُ عَلَى ٱلدِّينِ كُلِّهِ ، وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ﴾ . [ٱلتَّوْبَةُ/ ٣٢-٣٣] .

- Haroon: (After saying Isti'azah and Basmalah) 'They want to extinguish the light of Allah by their mouths, and Allah refuses it except that he completes his light (the Nur), even if the disbelievers don't like it. He is the one who sent his messenger with the guidance and the religion of truth, he makes it prevail (manifest) over every faith even if the hypocrites don't like it.'

the Qur'an

الْمُدَرِّسُ : فَكِّرُوا فِي هَاتَيْنِ الْآيَتَيْنِ ، ثُمَّ أَجِيبُوا عَنِ الْأَسْئِلَةِ الْمُوَجَّهَةِ إِلَيْكُمْ . مَاذَا يُرِيدُ الْكُفَّارُ يَاإِدْرِيسُ؟

- JJ: Think about/over these two verses and answer the questions that are directed to you (all). What do the non-believers want, O'Idrees?

إِدْرِيسُ : يُرِيدُونَ إِطْفَاءَ نُورِ اللهِ .

- Idrees: They want to extinguish the light of Allah.

الْمُدَرِّسُ : أَيُمْكِنُ هَـــذَا يَاعَلِيُّ؟

- JJ: Is this possible, O'Ali?

عَلِـــيٌّ : لَا ، لَهَـذَا مُسْتَحِيلٌ .

لَامُ الْاِبْتِدَاءِ أَوْ لَامُ التَّأْكِيدِ
Brings emphasis to the whole sentence

- Ali: No, it is impossible.

الْمُدَرِّسُ : وَمَاذَا يُرِيدُ اللهُ يَايُونُسُ؟

- JJ: What does Allah want, O'Younas?

مَصْدَرٌ (أَتَمَّ - يُتِمُّ)

يُونُـــسُ : يُرِيدُ إِتْمَـــامَ نُورِهِ .

- Younas: He wants completion (spreading) of his light (The Nur).

الْمُدَرِّسُ : أَتَذْكُرُ آيَةً أُخْرَى فِي هَذَا الْمَعْنَى يَاشُعَيْبُ؟

- JJ: Can you mention another ayah with this meaning, O'Shoaib?

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In interrogation, 'alif' is not written with 'ma' attached to a harf jarr.

شُعَيْبٌ : نَعَمْ . قَالَ تَعَالَى فِي سُورَةِ الصَّفِّ : ﴿وَٱللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ ٱلْكَافِرُونَ﴾ .

- Shoaib: Yes, The Exalted said in Surah Al-Saff: 'And Allah is the completer of (spreading) his light even if the non-believers don't like it.'

ٱلْمُدَرِّسُ : بِمَ أَرْسَلَ اللهُ رَسُولَهُ يَامُحَمَّدُ؟

- TT: With what Allah sent his Prophet, O'Mohammad?

مُحَمَّدٌ : أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ .

- M: He sent him with the guidance and the religion of the truth.

(يَدْخُلُ إِسْحٰقُ)

(Ishaq enters)

ٱلْمُدَرِّسُ : اَلْآنَ تَأْتِي وَقَدْ أَوْشَكَ* الدَّرْسُ أَنْ يَنْتَهِيَ؟

(you are coming now!)

- TT: Now you come when the lesson was about to end.

إِسْحٰقُ : مَعْذِرَةً يَاأُسْتَاذُ . ذَهَبْتُ إِلَى مَكْتَبِ الْبَرِيدِ لِإِرْسَالِ بَرْقِيَّةٍ . فَقَدْ وَصَلَ أَخِي الْبَارِحَةَ ، فَأَرْسَلْتُ بَرْقِيَّةً إِلَى أَبِي أُخْبِرُهُ فِيهَا بِسَلَامَةِ وُصُولِهِ .

مَصْدَرٌ

مَعْذُورٌ

[إِعْتَذِرُ إِلَيْكَ]
To apologize (emphasis)

- Ishaq: I am sorry O'teacher. I went to the post office for sending a telegram. My brother arrived last night. So, I sent a telegram to my father. I informed him in it about his safe arrival.

ٱلْمُدَرِّسُ : لَا بَأْسَ .

لَا النَّافِيَةُ لِلْجِنْسِ
(Absolute negation)

- TT: There is absolutely no problem.

*(The Predicate (خَبَرٌ) of أَوْشَكَ is an interpreted verbal noun مَصْدَرٌ مُؤَوَّلٌ)

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1- Answer the following questions :

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) لِمَ لَمْ يَحْضُرْ عُثْمَانُ؟

(٢) مَتَى أَسْلَمَ مُحَمَّدٌ؟

(٣) لِمَ تَأَخَّرَ إِسْحٰـــقُ؟

See next page

2- From the TMD forms of verbs, the form (أَفْعَلَ) is increased (added) with hamza in the beginning of it. Ponder over the following two examples of the form (أَفْعَلَ), then give the present tense, and the verbal noun from the verbs that follow them :

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (أَفْعَلَ) زِيدَتْ فِي أَوَّلِهِ الْهَمْزَةُ.
تَأَمَّلِ الْمِثَالَيْنِ لِبَابِ (أَفْعَلَ)، ثُمَّ هَاتِ الْمُضَارِعَ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الَّتِي تَلِيهِمَا :

الْمَاضِي		الْمُضَارِعُ	الْمَصْدَرُ	Pattern
أَرْسَلَ	To send/transmit	يُرْسِلُ	إِرْسَالٌ	إِفْعَالٌ
أَسْلَمَ	To accept Islam / surrender	يُسْلِمُ	إِسْلَامٌ	
أَغْلَقَ	To lock/shut	يُغْلِقُ	إِغْلَاقٌ	
أَخْبَرَ	To communicate	يُخْبِرُ	إِخْبَارٌ	
أَطْفَأَ	To switch off (lights)	يُطْفِئُ	إِطْفَاءٌ	
أَجَابَ	To reply	يُجِيبُ	إِجَابَةٌ (أَصْلُهُ: إِجْوَابٌ)	
أَقَامَ	To establish/erect	يُقِيمُ	إِقَامَةٌ	
أَتَمَّ	To complete/conclude	يُتِمُّ	إِتْمَامٌ	
أَعَدَّ	To prepare/make ready	يُعِدُّ	إِعْدَادٌ	
أَلْقَى	To throw	يُلْقِي	إِلْقَاءٌ (أَصْلُهُ: إِلْقَايٌ)	
آمَنَ (أَصْلُهُ: أَأْمَنَ)	To believe	يُؤْمِنُ	إِيمَانٌ (أَصْلُهُ: إِئْمَانٌ)	
أَوْجَبَ	To make something obligatory	يُوجِبُ	إِيجَابٌ (أَصْلُهُ: إِوْجَابٌ)	

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Answer the following questions :

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) لِمَ لَمْ يَحْضُرْ عُثْمَانُ؟

(٢) مَتَى أَسْلَمَ مُحَمَّدٌ؟

(٣) لِمَ تَأَخَّرَ إِسْحٰـــقُ؟

1, Why Usman did not attend?

١. لَمْ يَحْضُرْ عُثْمَانُ لِأَنَّهُ مُصَابٌ بِإِسْهَالٍ شَدِيدٍ

Usman did not attend because he was afflicted with severe diarrhea.

2, When did Mohammad accept Islam?

2. أَسْلَمَ عَامَ ١٩٨١ م (عَامَ وَاحِدٍ وَ ثَمَانِينَ وَ تِسْعِمِائَةٍ وَ أَلْفٍ لِلْمِيلَادِ)

He accepted Islam in the year 1981.

3, Why was Ishaq late?

صُنْدُوقُ الْبَرِيدِ Post/letter box

3. تَأَخَّرَ إِسْحَاقُ لِأَنَّهُ ذَهَبَ إِلَى مَكْتَبِ الْبَرِيدِ لِإِرْسَالِ بَرْقِيَّةٍ

Ishaq was late because he went to the post office to send a telegram.

(sending of a telegram)

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3- Ponder over the method of building amar (Imperative) from the form (أَفْعَلَ), then make the amar from the following verbs:

٣ - تَأَمَّلْ طَرِيقَةَ صَوْغِ الْأَمْرِ مِنْ بَابِ (أَفْعَلَ)، ثُمَّ صُغِ الْأَمْرَ مِنَ الْأَفْعَالِ الْآتِيَةِ: (يُرْسِلُ) أَصْلُهُ (يُأَرْسِلُ) حُذِفَتْ مِنْهُ الْهَمْزَةُ. وَيُصَاغُ الْأَمْرُ مِنَ الصِّيغَةِ الْأَصْلِيَّةِ:

(يُرْسِلُ) its origin is (يُأَرْسِلُ) - hamza is removed from it. And the amar is made from the original form:

Send	تَأْرْسِلُ ← أَرْسِلْ	أَصْلُهُ: تُأَرْسِلُ	She sends / You send	تُرْسِلُ	He sent أَرْسَلَ
Close	أَغْلِقْ	تُأَغْلِقُ	She closes / You close	تُغْلِقُ	He closed أَغْلَقَ
Submit	أَسْلِمْ	تُأَسْلِمُ	She submits / You submit	تُسْلِمُ	He submitted أَسْلَمَ
Prepare	أَعِدَّ	تُعِدُّ تُأَعِدُّ (تُأَعْدِدُ)	She prepares / You prepare	تُعِدُّ	He prepared أَعَدَّ
Believe	آمِنْ (أَأْمِنْ)	تُأَأْمِنُ	She believes / You believe	تُؤْمِنُ	He believed آمَنَ
Answer	أَجِبْ	تُأَجِيبُ	She answers / You answer	تُجِيبُ	He answered أَجَابَ

4- Make active participles from the following verbs:

٤ - صُغْ اِسْمَ الْفَاعِلِ مِنَ الْأَفْعَالِ الْآتِيَةِ:

مُفْعِلٌ

The Active Participle اِسْمُ الْفَاعِلِ	The Present الْمُضَارِعُ	The Past الْمَاضِي	The Active Participle اِسْمُ الْفَاعِلِ	The Present الْمُضَارِعُ	The Past الْمَاضِي
Forbidder مُحْرِمٌ	يُحْرِمُ	أَحْرَمَ	Surrenderer مُسْلِمٌ	يُسْلِمُ	أَسْلَمَ
Possible مُمْكِنٌ	يُمْكِنُ	أَمْكَنَ	Xmitter مُرْسِلٌ	يُرْسِلُ	أَرْسَلَ
Completer مُتِمٌّ	يُتِمُّ	أَتَمَّ	Believer مُؤْمِنٌ	يُؤْمِنُ	آمَنَ
Thrower مُلْقٍ (اَلْمُلْقِي)	يُلْقِي	أَلْقَى	Director مُدِيرٌ	يُدِيرُ	أَدَارَ

5- Build passive voice verbs from the following verbs. Then make passive participle from each one of them.

٥ - اِبْنِ الْأَفْعَالَ الْآتِيَةَ لِلْمَجْهُولِ، ثُمَّ صُغِ اسْمَ الْمَفْعُولِ مِنْ كُلِّ وَاحِدٍ مِنْهَا:

مُفْعَلٌ

The Passive Participle اِسْمُ الْمَفْعُولِ	The Present الْمُضَارِعُ	The Past الْمَاضِي	The Passive Participle اِسْمُ الْمَفْعُولِ	The Present الْمُضَارِعُ	The Past الْمَاضِي	
مُكْرَهٌ The one who is compelled	يُكْرَهُ يُكْرِهُ	أَكْرَهَ To compell	Locked مُغْلَقٌ	يُغْلَقُ يُغْلِقُ	أَغْلَقَ	To lock
The one who is admired مُعْجَبٌ	يُعْجَبُ يُعْجِبُ (مَجْهُولٌ)	أَعْجَبَ To delight	Analyzed مُعْرَبٌ	يُعْرَبُ يُعْرِبُ (مَجْهُولٌ)	أَعْرَبَ	To do grammatical analysis

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اسم المفعول	المضارع (مجهول)	الماضي	اسم المفعول	المضارع (مجهول)	الماضي
مُصَابٌ (Wounded)	يُصَابُ / يُصِيبُ (To get afflicted/infected)	أَصَابَ	مُعَدٌّ (Destined)	يُعَدُّ / يُعِدُّ (To prepare)	أَعَدَّ

6- Ponder over the following examples of the form (أَفْعَلَ) and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the passive participle, and the two nouns of time and place.

٦ - تَأَمَّلِ الْأَمْثِلَةَ لِبَابِ (أَفْعَلَ)، وَعَيِّنْ فِيهَا الْمَاضِيَ، وَالْمُضَارِعَ، وَالْأَمْرَ، وَاسْمَ الْفَاعِلِ، وَاسْمَ الْمَفْعُولِ، وَالْمَصْدَرَ، وَاسْمِي الْمَكَانِ وَالزَّمَانِ:

(١) أَغْلِقِ الْبَابَ، وَلَا تُغْلِقِ النَّوَافِذَ. (فِعْلٌ مُضَارِعٌ مَجْزُومٌ)
1) Close the door and don't close the windows.

(٢) أَطْفِئِ الْأَنْوَارَ قَبْلَ إِغْلَاقِ الْغُرْفَةِ.
2) Switch off the lights before closing the room.

(٣) يُكْتَبُ اسْمُ الْمُرْسَلِ إِلَيْهِ وَعُنْوَانُهُ فِي الْجَانِبِ الْأَيْمَنِ مِنَ الظَّرْفِ، وَاسْمُ الْمُرْسِلِ وَعُنْوَانُهُ فِي الْجَانِبِ الْأَيْسَرِ. (مَجْهُولٌ) (مُفْعِلٌ)
3) The name of the addressee and his address is written on the right hand side of the envelope, and the name of the sender and his address (is written) on the left hand side.

(٤) أَكْرَهَنِي عَمِّي عَلَى تَرْكِ الدِّرَاسَةِ.
4) My uncle compelled/forced me on quitting (of) the studies.

(٥) لَا يَجُوزُ نِكَاحُ الْمُكْرَهِ. (أَكْرَهَ - يُكْرِهُ - مُكْرَهٌ)
5) The forced marriage is not permissable.

(٦) وَجَدْتُ الْقَلَمَ مُلْقًى فِي فِنَاءِ الْمَعْهَدِ.
6) I found the pen thrown in the yard of the institution.

(٧) الْفِعْلُ الْمُضَارِعُ مُعْرَبٌ، وَالْفِعْلُ الْمَاضِي وَفِعْلُ الْأَمْرِ مَبْنِيَّانِ.
7) The present tense verb is declinable and the past tense and the imperative verbs are non-declinable (two).

(٨) أَنَا مُصَابٌ بِإِمْسَاكٍ شَدِيدٍ.
8) I am afflicted with severe constipation.

(٩) يَلْبَسُ الْمُحْرِمُ إِزَاراً وَرِدَاءً.
9) The Muhram (person doing the Hajj/Tawaf) wears the lower part and the top part of the Ihram.

(١٠) أَنَا مُعْجَبٌ بِهَذَا الطَّالِبِ الْمُجْتَهِدِ.
10) I admire/like/am proud of this hardworking student.

(١١) قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ ٱللَّهِ مَنْ آمَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى ٱلزَّكَاةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ﴾ [ٱلتَّوْبَة/١٨]. (فَاعِلٌ)
11) The Exalted said: Only those who believe in Allah, and the Day of Judgement and establish the prayer and give zakat and not fear (anyone) except Allah, they build the masajids of Allah.

(١٢) ﴿رَبَّنَا آتِنَا فِي ٱلدُّنْيَا حَسَنَةً، وَفِي ٱلْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ ٱلنَّارِ﴾ [ٱلْبَقَرَة/٢٠١]. (يا) (مَفْعُولٌ بِهِ)
12) 'O our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of (Hell) fire.'
(أَتَى يَأْتِي ← أَ أْتِ ← آتِ) (وَقَى يَقِي ← قِ)

(١٣) أَنَا مِنَ الْيَابَانِ، وَلَكِنِّي أُقِيمُ الْآنَ فِي أَلْمَانِيَا.
13) I am from Japan but now I live in Germany.

(١٤) نَسْأَلُ اللهَ تَعَالَى أَنْ يَجْعَلَ الْجَنَّةَ مُقَامَنَا. #1 #2
14) We ask (pray to) Allah the Exalted that He makes the paradise our home.
اسم المكان (مُقْيَمٌ ← مُقَيْمٌ ← مُقَامٌ)

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See Underlined Words in the Lesson

7- Extract from the lesson verbs of the form أَفْعَلَ and its derivatives.

٧ - اِسْتَخْرِجْ مِنَ الدَّرْسِ أَفْعَالَ بَابِ أَفْعَلَ وَمُشْتَقَّاتِهَا .

8- The word أَعْطَى makes two mansubs: I gave Hamid (#1) a book (#2).

٨ - يَنْصِبُ (أَعْطَى) مَفْعُولَيْنِ : أَعْطَيْتُ حَامِداً كِتَاباً .

① اَلْمَفْعُولُ الْأَوَّلُ ② اَلْمَفْعُولُ الثَّانِي

First and second Passive Participles

- Who gave you this book? The principal gave it to me.

مَنْ أَعْطَاكَ الْكِتَابَ؟ أَعْطَانِيهِ الْمُدِيرُ .

① اَلْمَفْعُولُ الْأَوَّلُ ② اَلْمَفْعُولُ الثَّانِي ① اَلْمَفْعُولُ الْأَوَّلُ ② اَلْمَفْعُولُ الثَّانِي

❊ Ponder over the example then answer the following questions on the same pattern, and specify the two maf'ul bihis:

❊ تَأَمَّلِ الْمِثَالَ ، ثُمَّ أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ عَلَى غِرَارِهِ ، وَعَيِّنِ الْمَفْعُولَيْنِ :

(١) مَنْ أَعْطَاكَ الْكِتَابَ؟	Who gave you the book?	أَعْطَانِيهِ أَبِي . (① ②)	(أَبِي)	1) My father gave it to me.
(٢) مَنْ أَعْطَاكَ السَّاعَةَ؟	Who gave you the watch?	أَعْطَانِيهَا خَالِي (① ②)	(خَالِي)	2) My uncle (mat) gave it to me.
(٣) مَنْ أَعْطَاكَ هَذَا الْقَلَمَ؟	Who gave you this pen?	أَعْطَتْنِيهِ أُمِّي (① ②)	(أُمِّي)	3) My mother gave gave it to me.
(٤) مَنْ أَعْطَاكُمُ الْكُتُبَ؟	Who gave you (all) the books?	أَعْطَانَاهَا الْمُدِيرُ (① ②)	(الْمُدِيرُ)	4) The principal gave them to us.
(٥) مَنْ أَعْطَاكَ الدَّفْتَرَ؟	Who gave you the notebook?	أَعْطَيْتَنِيهِ (① ②)	(أَنْتَ)	5) You gave it to me.
(٦) مَنْ أَعْطَاكَ الْكِتَابَ وَالدَّفْتَرَ؟	Who gave you the book and the notebook?	أَعْطَانِيهِمَا زَمِيلِي (① ②)	(زَمِيلِي)	6) My classmates gave them (two) to me.

9- Ponder over the following examples for (even if):

٩ - تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِـ(وَلَوْ) :

(١) ﴿وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ .
1) Allah is the completer of His light even if the disbelievers don't like it.

(٢) لَا تَشْتَرِ هَذِهِ السَّيَّارَةَ وَلَوْ أَعْجَبَكَ لَوْنُهَا وَشَكْلُهَا ، فَإِنَّهَا قَدِيمَةٌ .
2) Don't purchase this car even if its colour pleases you and its appearance, because it is old.

(٣) أُحْضُرِ الْامْتِحَانَ وَلَوْ كُنْتَ مَرِيضاً .
3) Be present in the examination even if you are sick.

(٤) اِشْتَرِ هَذَا الْمُعْجَمَ وَلَوْ كَانَ غَالِياً .
4) Buy this dictionary even if it is expensive.

(٥) لَنْ أَسْكُنَ هَذَا الْبَيْتَ وَلَوْ أَعْطَيْتَنِيهِ مَجَّاناً .
5) I will not live in this house even if you give it to me for free.

أَعْطَيْتَنِيهِ

فَاعِلٌ لَوْنُ الْوِقَايَةِ م به #1 م به #2

The verb after وَلَوْ is مَاضٍ, but the translation is in the present tense.

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10- (This is truly impossible). This is Lam of Beginning. And everything in the content of the sentence is emphasized. And in the Qur'an.

١٠ ـ (لَـهَـذَا مُسْتَحِيْـلٌ) . هَذِهِ لَامُ الْابْتِـدَاءِ، وَتُفِيْـدُ تَوْكِيدَ مَضْمُونِ الْجُمْلَةِ . وَفِي التَّنْزِيْلِ .

(١) ﴿وَلَأَجْرُ ٱلْآخِرَةِ أَكْبَرُ﴾ [ٱلنَّحْلُ/ ٤١] .
1) And truly the reward of the Hereafter is surely the greatest.

(٢) ﴿وَلَذِكْرُ ٱللَّهِ أَكْـبَرُ﴾ [ٱلْعَنْكَبُوتُ/ ٤٥] .
2) And surely, the remembrance of Allah is the greatest (thing).

(٣) ﴿وَلَعَذَابُ الْآخِرَةِ أَكْـبَرُ﴾ [ٱلزُّمَرُ/ ٢٦] .
3) And surely, the punishment of the Hereafter is the severest.

(٤) ﴿وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾ [ٱلْبَقَرَةُ/ ٢٢١] .
4) And a Muslim slave-girl is better than a non-believer woman even if she pleases you.

(٥) ﴿وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾ [ٱلْبَقَرَةُ/ ٢٢١] .
5) And a Muslim slave is better than a polytheist even if he pleases you.

(٦) وَفِي الْحَدِيثِ : «لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» . (رَوَاهُ الْبُخَارِيُّ) .
6) And in the hadith: 'Going early in the morning for the sake of Allah or returning (in the evening) is better than the world and what's in it. (Al-Bukhari narrated it).

11- (To become (in the morning)) is from sisters of (Kana), e.g.: Hamid became sick in the morning, i.e., the morning received/reached him while he was sick.

١١ ـ (أَصْبَـحَ) مِنْ أَخَـوَاتِ (كَانَ)، نَحْوَ: أَصْبَحَ حَامِدٌ مَرِيضاً، أَيْ أَدْرَكَهُ الصُّبْحُ وَهُوَ مَرِيْضٌ .

- وَفِي التَّنْزِيلِ ﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغاً﴾ [ٱلْقَصَصُ/ ١٠] .
- And in the Qur'an 'And the heart of the mother of Musa became empty/restless'.

- وَقَدْ تَأْتِي بِمَعْنَى (صَارَ) كَمَا فِي قَوْلِهِ تَعَالَى : ﴿فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً﴾ [آلِ عِمْرَانُ/ ١٠٣] .
- And it may come with the meaning of (to become) like in the saying of the Exalted: 'He united your hearts so you all became brothers with His blessing.'

❊ أَدْخِلْ (أَصْبَحَ) عَلَى الْجُمَلِ الْآتِيَـةِ: ❊ Enter (to become (in the morning)) in the following sentences:

(١) اَلْبَرْدُ شَـدِيدٌ — أَصْبَحَ الْبَرْدُ شَدِيدًا — The weather is harsh.
1) The weather became harsh (severe).

(٢) أَنَـا مَرِيضٌ — أَصْبَحْتُ مَرِيضًا — I am sick.
2) I became sick.

(٣) هُمْ أَصْدِقَـاءُ — أَصْبَحُوا أَصْدِقَاءَ — They are friends
3) They became friends.

12- (About to): Close to or near. And it is from sisters of (Kana), and its predicate (خَبَرُ) must be made from (أَنْ) and the

١٢ ـ (أَوْشَـكَ): قَرُبَ . وَهِيَ مِنْ أَخَـوَاتِ (كَـانَ)، وَيَجِبُ أَنْ يَكُونَ

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مَصْدَرٌ مُؤَوَّلٌ

خَبَرُهَا مُكَوَّنًا مِنْ (أَنْ) وَالْفِعْلِ، نَحْوَ: أَوْشَكَ الدَّرْسُ أَنْ يَنْتَهِيَ.

وَيَسْتَعْمِلُ مِنْهَا الْمُضَارِعُ أَيْضاً، نَحْوَ: يُوشِكُ الطُّلَّابُ أَنْ يَرْجِعُوا إِلَى بِلَادِهِمْ.

verb (i.e., an interpreted verbal noun (اَلْمَصْدَرُ الْمُؤَوَّلُ)

e.g.: The lesson was about to finish. And its present tense is also used, e.g.: The students are about to return to their countries.

13- ١٣ ـ (يُرِيدُهَا لِأَمْرٍ مَا). هَذِهِ (مَا) النَّكِرَةُ التَّامَّةُ الْمُبْهَمَةُ وَتَأْتِي نَعْتاً لِمَا قَبْلَهَا، نَحْوَ: سَافَرْتُ إِلَى الرِّيَاضِ لِسَبَبٍ مَا. أَعْطِنِي كِتَاباً مَا. رَأَيْتُهُ فِي مَكَانٍ مَا. قَرَأْتُ هَذَا الْخَبَرَ فِي صَحِيفَةٍ مَا.

(He wants it for some reason). This (ما) is completely indefinite and vague, and it comes as an adjective for whatever is before it, e.g.: I traveled to Riyadh for some reason. Give me some book. I saw him in some place. I read this news in some newspaper.

14- ١٤ ـ (مُحَمَّدُ بْنُ وِلْيَمَ). تُحْذَفُ هَمْزَةُ (اِبْنِ) إِذَا جَاءَ صِفَةً لِعَلَمٍ مُضَافاً إِلَى اسْمِ أَبِيهِ، نَحْوَ: مُحَمَّدُ بْنُ عَبْدِاللهِ بْنِ عَبْدِالْمُطَّلِبِ. وَيُشْتَرَطُ أَنْ تَكُونَ الْكَلِمَاتُ الثَّلَاثُ فِي سَطْرٍ وَاحِدٍ، وَإِذَا جَاءَ بَعْضُهَا فِي سَطْرٍ، وَبَعْضُهَا فِي سَطْرٍ آخَرَ كُتِبَتْ كَلِمَةُ (اِبْنِ) بِالْهَمْزَةِ، نَحْوَ: اَلْحَسَنُ اِبْنُ عَلِيٍّ.

(Mohammad son of William). Hamza is dropped when it comes as an adjective for the name while being mudaf for the name of the father, e.g.: Mohammad (PBUH) son of Abdullah son of Abdul Mutalib. And the condition is for the three words to be in one line, and sometime they come in one line, and sometime in the next line the word (اِبْنٌ) is written with hamza, e.g.: Al-Hassan son of Ali.

وَلَا تُحْذَفُ فِي مِثْلِ: (حَامِدُ اِبْنُ الشَّيْخِ إِبْرَاهِيمَ) لِأَنَّ (اِبْنَ) لَمْ يَقَعْ بَيْنَ عَلَمَيْنِ.

And it (اِ) is not dropped in example: (Hamid is son of the Scholar Ibrahim) because (اِبْنٌ) did not come/occur between two proper nouns.

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15- Give plural of the following :

١٥ ـ هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَـــةِ :

مُصْحَفٌ . فِنَاءٌ . نَشَاطٌ . جَانِبٌ .

1) مَصَاحِفُ Copies of the Qur'an 2) أَفْنِيَةٌ Courtyards

3) أَنْشِطَةٌ Activities 4) جَوَانِبُ Sides

16- Give past tense of (يَأْبَى)

١٦ ـ هَاتِ مَاضِيَ (يَأْبَى) .

To refuse/decline أَبَى

17- Enter/use every word that follows in a useful sentence:

١٧ ـ أَدْخِلْ كُلَّ كَلِمَةٍ مِمَّا يَأْتِي فِي جُمْلَةٍ مُفِيْدَةٍ :

أَعْجَبَ . أَثْنَى عَلَيْهِ . مُصَابٌ . مَشَارِقُ الْأَرْضِ وَمَغَارِبُهَا . أَصْبَحَ . وَلَوْ . هُنَيْهَةٌ .

أَوْشَكَ . مَا (اَلنَّكِرَةُ التَّامَّةُ الْمُبْهَمَةُ) .

(١) أَعْجَبَنِي كَلَامُكَ .

1) Your words/speech pleased/amazed me.

(٢) إِنَّ اللّٰهَ أَثْنَى عَلَى نَبِيِّهِ فِي كِتَابِهِ فَقَالَ: ﴿إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ .

2) Indeed Allah praised His Prophet in His book and said: You surely are on an excellent standard of character.

(٣) أَنَا مُصَابٌ بِصُدَاعٍ الْآنَ .

3) I am afflicted with headache right now.

(٤) يَدْرُسُ فِي هَذِهِ الْجَامِعَةِ طُلَّابٌ مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا .

4) The students from the East and West of the earth/world study in this university.

(٥) أَصْبَحَ الطَّالِبُ نَشِيطاً .

5) The student was active in the morning.

(٦) تَعَالَ مُبَكِّراً وَلَوْ كُنْتَ مُتْعَباً .

6) Come early even if you are tired.

(٧) اِنْتَظِرْ هُنَيْهَةً . = وَقْتٌ كَثِيرٌ) (لَحْظَةٌ = وَقْتٌ قَلِيلٌ)

7) Wait for a little while.

(٨) أَوْشَكَ الرَّبِيعُ أَنْ يَنْتَهِيَ .

8) The spring was about to end.

(٩) رَأَيْتُ مِثْلَ هَذَا فِي بَلَدٍ مَا .

9) I saw like this in some country.

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

أَصْبَحَ يُصْبِحُ إِصْبَاحًا (IV) To begin a new day, to become in the morning, or to be

أَطْفَأَ يُطْفِئُ إِطْفَاءً (IV) To put out, to extinguish/turn off

نُورٌ Lights, (جَمْعٌ) أَنْوَارٌ

حَاجَةٌ Need, necessity, requirement, (جَمْعٌ) حَوَائِجُ

أَعْطَى يُؤْطِي إِعْطَاءً (IV) To give

(فِعْلُ أَمْرٍ) أَعْطِ Give

أَصَابَ يُصِيبُ إِصَابَةً (IV) To befall, to afflict/infect

(اِسْمُ الْمَفْعُولِ) مُصَابٌ One who is afflicted

سَهُلَ يَسْهُلُ سُهُولَةً To be easy

أَسْهَلُ يُسْهِلُ إِسْهَالًا (IV) To have diarrhea

إِسْهَالٌ Diarrhea

نَشَاطٌ Activity, (جَمْعٌ) أَنْشِطَةٌ

أَغْلَقَ يُغْلِقُ إِغْلَاقًا (IV) To close

(اِسْمُ الْمَفْعُولِ) مُغْلَقٌ That which is closed

خِطَابٌ Letter

أَشْرَفَ يُشْرِفُ إِشْرَافًا (IV) To supervise, to direct

(اِسْمُ الْفَاعِلِ) مُشْرِفٌ Supervisor, director

نَشَاطٌ Activity

ثَقَافِيٌّ Cultural, ثَقَافَةٌ Culture

هُنَيْهَةٌ A little while

رَدَّ (عَلَى) يَرُدُّ رَدًّا (a-u) To send back, to reply

أَسْلَمَ يُسْلِمُ إِسْلَامًا (IV) To surrender, to embrace Islam

أَدَارَ يُدِيرُ إِدَارَةً (IV) To direct

(اِسْمُ الْفَاعِلِ) مُدِيرٌ Director

أَتْحَفَ يُتْحِفُ إِتْحَافًا (IV) To present

(اِسْمُ الْمَكَانِ) مُتْحَفٌ Museum

أَثْنَى (عَلَى) يُثْنِي إِثْنَاءً (IV) To commend, to praise

بَدَأَ يَبْدَأُ بَدْءً To start

أَعْطَى يُعْطِي إِعْطَاءً (IV) To give

أَثْنَى (عَلَى) يُثْنِي إِثْنَاءً (IV) To commend, to praise

سَرَّ يَسُرُّ سُرُورٌ To delight

أَعْجَبَ يُعْجِبُ إِعْجَابًا (IV) To delight, to please

(اِسْمُ الْمَفْعُولِ) مُعْجَبٌ Delighted

فَرِيدَةٌ Exceptional

أَرَادَ يُرِيدُ إِرَادَةً (IV) To want, to wish.

أَفْوَاهٌ Mouth, (جَمْعٌ) فَمٌ

أَبَى يَأْبَى إِبَاءً (a-a) To refuse

أَتَمَّ يُتِمُّ إِتْمَامًا (IV) To complete, to perfect, to conclude

(اِسْمُ الْفَاعِلِ) مُتِمٌّ The one who completes

أَرْسَلَ يُرْسِلُ إِرْسَالًا (IV) To send out

(اِسْمُ الْمَفْعُولِ) مُرْسَلٌ عَلَيهِ The addressee

عَذَرَ يُعْذِرُ عُذْرًا مَعْذِرَةً To excuse

أَظْهَرَ يُظْهِرُ إِظْهَارًا (IV) To demonstrate, to manifest

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فَكَّرَ يُفَكِّرُ تَفْكِيرًا (II) To ponder

أَجَابَ يُجِيبُ إِجَابَةً (IV) To answer

عَيَّنَ يُعَيِّنُ تَعْيِينًا (II) To specify, to determine

وَجَّهَ يُوَجِّهُ تَوْجِيهًا (II) To aim, to direct, to guide

مُوَجَّهٌ (اِسْمُ الْمَفْعُولِ) Directed

أَمْكَنَ يُمْكِنُ إِمْكَانًا (IV) To be possible, to be feasible

ٱسْتَحَالَ يَسْتَحِيلُ ٱسْتِحَالًا (X) To be impossible

مُسْتَحِيلٌ (اِسْمُ الْفَاعِلِ) Impossible

أَوْشَكَ يُوْشِكُ إِيشَاكًا (IV) To be at the point or verge of doing something (مِنْ أَخَوَاتِ كَانَ)

مَعْذِرَةٌ Apology

أَخْبَرَ يُخْبِرُ إِخْبَارًا (IV) To inform

وُصُولٌ Receipt, arrival

أَعَدَّ يُعِدُّ إِعْدَادًا (IV) To prepare

أَلْقَى يُلْقِي إِلْقَاءً (IV) To throw

مُلْقًى (اِسْمُ الْمَفْعُولِ) That which is thrown

آمَنَ (ءَامَنَ) يُؤْمِنُ إِيمَانًا (IV) To believe, to attain true faith

مُؤْمِنٌ (اِسْمُ الْفَاعِلِ) Believer

أَوْجَبَ يُوْجِبُ إِيجَابًا (IV) To make necessary

أَعْرَبَ يُعْرِبُ إِعْرَابًا (IV) To express, to analyze

مُعْرَبٌ (اِسْمُ الْمَفْعُولِ) That which declines (i.e., grammatically, can take fathah, kasrâh)

أَكْرَهَ يُكْرِهُ إِكْرَاهًا (IV) To compel, to force, to coerce

مُكْرَهٌ (اِسْمُ الْمَفْعُولِ) That which is forced

جَانِبٌ Side

الأَيْمَنُ Right-hand side

الأَيْسَرُ Left-hand side

ظَرْفٌ Envelope, adverb, ظُرُوفٌ (جَمْعٌ)

فِنَاءٌ Courtyard

أَمْسَكَ يُمْسِكُ إِمْسَاكًا (IV) To seize, to hold, to grip

أَحْرَمَ يُحْرِمُ إِحْرَامًا (IV) To enter into the state of ritual consecration

مُحْرِمٌ (اِسْمُ الْفَاعِلِ) One who is in the state of إِحْرَامٌ

أَزَرَ يَأْزِرُ أَزْرًا (a-i) To surround

إِزَارٌ Shawl, covering

رِدَاءٌ Robe

عَمُرَ يَعْمُرُ عَمَارَةً (u-u) To inhabit, to populate

ٱبْتَدَأَ يَبْتَدِئُ ٱبْتِدَاءً (VIII) To begin

أَفَادَ يُفِيدُ إِفَادَةً (IV) To denote

مَضْمُونٌ Content

أَقَامَ يُقِيمُ إِقَامَةً (IV) To set up, to establish, to raise

مُقِيمٌ (اِسْمُ الْفَاعِلِ) One who sets up, establishes

مُقَامٌ (اِسْمُ الْمَكَانِ) Place where one is established

آتَى (ءَاتَى) يُؤْتِي إِيتَاءً (IV) To give

خَشِيَ يَخْشَى خَشْيًا (i-a) To fear

وَقَى يَقِي وَقْيًا (a-i) To save

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قِ (فِعلُ أَمْرٍ) Save/Protect

شَكْلٌ Shape, أَشْكَالٌ (جَمْعٌ)

مَجَّانًا Free

أَشْرَكَ يُشرِكُ إِشْرَاكًا (IV) To ascribe partners, to associate

مُشْرِكٌ (اِسْمُ الْفَاعِلِ) Polytheist

أَمَةٌ Slave girl

غَدْوَةٌ Morning/lunch

رَوْحَةٌ Journey or errand in the evening

أَدْرَكَ يُدْرِكُ إِدْرَاكًا (IV) To reach, attain, comprehend

فُؤَادٌ Heart

فَارِغٌ Void, empty

صَارَ يَصِيرُ صَيْرًا (a-i) To become

كَوَّنَ يُكَوِّنُ تَكْوِينًا (II) To make

مُكَوَّنٌ (اِسْمُ الْمَفْعُولِ) Created

تَامَّةٌ Complete

أَبْهَمَ يُبْهِمُ إِبْهَامًا (IV) To make obscure, unintelligible

مُبْهَمٌ (اِسْمُ الْمَفْعُولِ) Ambiguous, vague

اِشْتَرَطَ يَشْتَرِطُ اِشْتِرَاطًا (VIII) To make conditional

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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